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Knowledge Condensed

—ON THE—

PHYSICAL AND MORAL EFFECT

—OF OUR—

SEXUAL DESIRES AND DISEASES.



THEIR INFALLIBLE TREATMENT.

A PRIVATE LECTURE

—BY—

I. S. SHERWIN. M. D.

If those who languish with disease,
Because of passion's unchecked fire,
Shall seek for comfort, health and ease
And would their deadly foe appease,
Herein they'll find what they desire.

GOUVERNEUR. N. Y.
1879.

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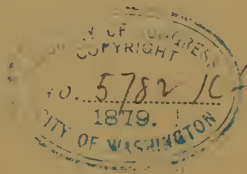
A LECTURE

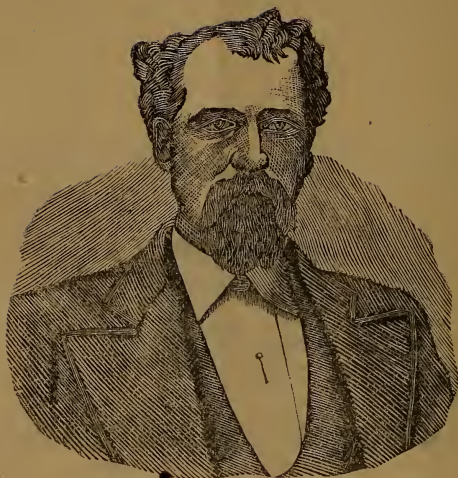
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I. S. SHERWIN,

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PREFACE.

The author of this work, having, in common with others, felt the want of a book which could truly be called a treatise on our sexual desires and our carnally minded or sexual diseases, has undertaken the task of supplying such a want; and, as the result of some little time, labor and expense, this volume is presented to the public. This work is designed for the million, and is, therefore, written in such language as to be easily understood by my many patients and friends, TO whom I dedicate this work. It is not a volume which may be taken up carelessly and on the account of its size or contents, laid down again with a careless indifference as to whether or not it is read or purchased. It is a book which is to be regarded as one of the chiefest household treasures; a book which every well-regulated family *must* and *will* have, even at a great sacrifice, when once fully convinced of its value. This may be regarded as strong language in regard to any uninspired book, but the reasons I have to offer will, I think, convince any one that it is warranted. No matter what the subject is, knowledge acquired broadens our views of life and helps to make us better, for the greatest cause of our *vices* is our ignorance of their *after* results, which invariably leads to the death of both soul and body. No man or woman is as wise as they should be; who does not daily strive to become better posted about themselves and their relation to their Creator. People, no doubt, might know more about themselves than they do, and know *better* that which they already know. The author has always been partial to small, plain books for domestic use, therefore peruse and study the matter herein contained, learning for yourselves to know a few things more, and learn to know them *WELL*. My chief aim has been to concentrate the largest possible amount of practical knowledge in the smallest possible compass; resting content with the conviction that the practical bearing of the "little book" will be its own best and most modest recommendation to public favor. The author does not claim to be the most "eminent physician," or the most "distinguished physiologist of the nineteenth century;" he only claims to have given much time, practical study, and anxious, conscientious forethought about the subjects therein contained—more, perhaps, than any other author of our time. It has been written for the infor-

mation and benefit of the afflicted public generally, and not for the medical faculty, hence the omission of all unnecessary verbiage or medical technicalities. It is adapted to the comprehension of the uneducated, common reader, or ordinary men and women. Its use as a *reference* book in nearly all cases of our sexual desires and diseases will save an untold amount of sickness, suffering, pain and death.

The entire list of ailments are treated in a plain, practical and cautious manner, so that any one can, by referring to the book, apply the remedies. It is a complete outfit to the married and those who contemplate marriage, and is the only work of the kind fully up to the requirements of the times, in which we now live. If the author has succeeded in telling these few plain facts in a manner pleasing or instructive to those whom they may concern, he has accomplished more than what was anticipated.

Gouverneur, N. Y., 1879.

I. S. S.

CHAPTER I.

CONTAINS PHILOSOPHY AND FACTS CONCERNING THE TRANS-
MISSION OF LIFE ; OR LOVE, MARRIAGE AND PARENTAGE.
IT TELLS IT ALL.

I will commence this chapter by quoting Josh Billings' essay on love : "Love iz one of the pashuns, and the most difficult one ov all to deskribe.

I never hav herd love well defined.

I hav read several deskripshuns ov it, but they were written by thoze who were in love (or thought they waz), and I wouldn't believe such testimony not even under oath.

Almoste every boddy, sum time in their life, hav bin in love, and if they think it iz an eazy sensashun tew deskribe, let them set down and deskribe it, and see if the person who listens to the deskripshun will be satisfied with it.

I waz once in love miself for 7 long years, and mi friends all said i had a consumpshun, but i knu all the time what ailed me, but couldn't deskribe it.

Now all that I can rekolekt about this love sickness iz, that for thoze 7 long years i waz, if enny thing, rather more of a kondem phool than ordinary.

Love iz an honorabel disease enuff tew have, bekauz it iz natral ; but any phellow who haz laid sik with it for seven long years, after he gets over it feels sumtning like the phellow who haz phell down on the ice when it is very wet—he don't feel like talking about it before folks."

Girls must not look to that mystical step from girl to wife with a cold, secular gaze, and with frozen pulses calculate that their individual society and pecuniary advantage is the end and aim of married life. For marriage is the sacrament of love ; they who make it a mere cold convenience for purely selfish purposes dig the grave of their happiness on their wedding day. No woman can live with a noble, affectionate man as his wife, and not love him, unless her heart is already given to some one else. A man can win his wife's love if he only knows how to set about it. But men too generally grow careless after the "honeymoon," and forget how they used to act in their courting days. In this case the hearts of both grow

cold for want of tender and affectionate words ; both parties perhaps, being too proud to openly manifest their inmost love towards the other. This is radically wrong, for all married people should earnestly study to make home their earthly heaven. They will do this, only, when all the conditions of their married life are fulfilled. "But fire and water do not occupy the same territory, they are in opposition and will be till the fire is quenched or the water evaporates." It is the nature of every man and woman to love something, constantly ; and he or she who does not love at home, will soon find an object of affection elsewhere. There is but one exception to this rule, and that is in the case of the man or woman who expends all their vital energies in mental labor ; such persons frequently lose their physical stamina, and in time have but little power to generate offspring. Small words carelessly spoken are often the key to great secrets.

A wife who tells her friends that she and her husband are not happy, is in a polite way advertising for a lover. A husband who mentions among his friends that he and his wife do not quite agree, is very plainly publishing to the world that he now loves another woman, or at least is liable to do so upon a favorable opportunity. This is my candid opinion, formed by observation and experience in real life as it is, (not from what some one else thinks it is). With full knowledge then that a large majority of wedded couples are, or imagine themselves to be badly paired, and need more light, and to improve and thereby happy the married state, is, I do not hesitate to say, my design in writing this chapter. No subject is so worthy of careful attention as that of matrimony and parentage, the latter of which is, or ought to be the end or natural result of marriage. In the first stage of our existence, we live as it were, in an embryo or egg state, which is in size from one three hundredth to one six hundredth of an inch in length, and only a hundred and twentieth part of an inch in diameter. Vast mystery surrounds this egg period. Be it known at this time and in this condition the mother is forming the future character of her child. Every desire of love or hate, every thought, holy aspiration or angry emotion, is at this time telling on her expected offspring. Therefore months before the child draws its first breath, much responsibility rests on the mother. A kind, tender loving spirit with noble desires in the mother, if shown constantly from conception to birth, may and indeed is apt to, give to the world a philanthropist. But a contentious passionate, quarrelsome mother will always produce a fretful, peevish child, and perhaps it may grow up to be a criminal, possibly a murderer. Almost every mother may trace the fretfulness of her child to her own unpleasant surroundings before its birth, hence the extreme necessity for extreme care to avoid over eating, over work, drunkenness, sexual and all other excesses, for a want of harmony between the parents may entail untold evils upon their offspring, all of which, may, with proper care, be wholly avoided. Then your children will be good, become great and be ornaments to your and their happy homes and blessings to the world. Why are so many married

people apparently unhappy? Why, with the majority, is the "honeymoon" so brief? Why is the pleasure of courting and seeking a partner with so many, apparently of more value than the enjoyment of a life partner when acquired? Our only answer is: They are either badly mated, or are ignorant of themselves. Of the former we have nothing to offer except, "hasten slowly" to part and then first exhaust all known remedies and your own stock of patience and forbearance before despairing. If the latter is the trouble we may help you.

Sexual desire is natural and common to all normal and healthy male and female life. The mutual object being to copulate and the necessary result to perpetuate the species, the latter of which is produced by the action of friction and heat. Women conceive more easily a short time after menstruation, when the mouth of the uterus is less closed than usual. Be it known the mouth of the uterus is so narrow that the fecundating principle would not enter it, but for the fact that it seems to crave and inhale or draw it up by real and natural suction or attraction. Hence, as we have seen, the uterus is a most important organ. Indeed, the uterus, womb and vagina of the female does really or to a large extent govern her. For as soon as she reaches the age of puberty they have a place in all her thoughts, but more especially in those which are occupied with love, jealousy, vanity, and beauty; hence, it may be truly said that the reproduction of the species is in her the most important object in life. Is the God of nature less propitious to the human family than to brutes? Of the brute creation not one in a thousand lacks the mental and physical capacity for self perpetuation. There are important facts which should be learned, for barrenness, once considered a curse, can be overcome.

No matter how much quicker in the fecundating act or process one of the parties is by nature than the other, the too common practice of selfish gratification, which leads to dissatisfaction with both parties, can and should be wholly avoided. All the natural desires are or may be gratified when these simple truths are learned and practiced, and sexual pleasure can be protracted far beyond the time which the uninitiated will easily credit. Much depends upon a perfect union and the unselfish and unfeigned love which each one shows towards the other at this time. Both man and wife must be devoted, and truly affectionate, and totally devoid of any ill will towards each other in thought, word or action, for love and indifference can no more coalesce than oil and water. No ill-assorted couple which have but little love and respect for each other are fit to have children. The important lesson to learn in having and constantly holding an unbroken love towards each other on all occasions has been the world's greatest lesson. I have known of the circumstance where a couple have made a heroic struggle during many years to this end, and then separate, their common friends fully agreeing and deciding that the separation was by far best for both. "Multiply," is a natural as well as a divine command, and when a married couple leaves the

world without having obeyed the injunction, it can scarcely be said of them that they have fulfilled this one great end, at least, of their existence. According to Bible and profane history this act alone has caused as little pleasure, and more trouble than all else combined, yet so imperative is the voice of nature in this matter, that the mind of the entire human race is more concentrated upon the feelings that leads to the consummation of the sexual act, than all other attributes of our being put together. No two persons exactly agree upon any other subject, and no two differ on this.

The fecundating act, through lustful passion, among all classes, (the ambitious, the humble, the fierce, the gentle, the high, the low, the barbarous and the cultivated,) has ever been and now is, practiced at least 75 per cent. too frequently. Amorous intercourse should be but sparingly indulged in, then the ecstasy of mutual feelings, with both parties, will not cause pain, trouble or partings, but will prove an ever-increasing bond of union.

Physiologists term woman the passive party, and he who understands where to find and how to touch the natural key of sexual harmony, either mentally or physically, gives, while he receives, pleasure of the highest order. The eminent Dr. Culverwell has truly said: "Love is not the parent, but the mutual offspring of sexual desire; and if that instinctive passion be frustrated or deprived of its just entitlement, love soon loses its name and goes, no one knows whither."

In concluding this chapter, let me freely say: How delightful must be the mutual feelings, how deep-rooted and genuine the enjoyment of the happily married couple who have an undoubted confidence of virtue in themselves and in each other. Thus do we see that love, marriage and parentage, with all their results, should be guided by reason and governed by the immutable laws of our natures, all of which were wisely established by an all-wise Creator.

CHAPTER II.

ON THE PREVENTION OF CONCEPTION, OR HOW EVERY MOTHER CAN REGULATE HER OWN OFFSPRING. THIS KNOWLEDGE IS AN ENTIRELY NEW DISCOVERY, NEVER BEFORE PUBLISHED. WORTH \$1000, TO ANY MOTHER.

For myself I love children, but would certainly rather not have them born at all than see them crowding into the world to contend with incurable diseases, struggle against the horrors of poverty or run the gauntlet of starvation and famine, which is the fate of so many in this our day. In this chapter I shall speak plain language which can be easily understood and not inferred. It may be urged by some that to prevent pregnancy, would be an inventive act and an improvement on nature, in opposition to the natural laws of our Creator. This argument or theory would be nonsense; for carrying this principle out, would upset all the artificial machinery in the world. It would in this case as in the past give instinct and passion preference over education and reason; it would drive the whole human family to the woods for roots and herbs and wild game as food and to the natural caves for protection and shelter. The Creator made man and left him in a state of nature without any earthly possession above the brute, except the organs of speech and the God-like gift of reason. If, therefore, any should censure me for using my reason, (and if they be correct), then the building of a house would be considered a crime. Carrying this principle backwards it would prove the same, thus leaving man a condemned criminal for his learning and advancement and with a natural right to less than a covering of the original fig leaves.

“Let us reason together” for a moment. A woman with a narrow spine and crooked pelvis is unfit to bear children. A woman who is scrofulous or whose blood is tainted with hereditary disease, should not have children; either the poison would take active form in her or in her child, often causing the death of one, sometimes both. What mother desires to be haunted with the thought that she, though innocently, has poisoned the blood of her child months before it was born. There

should be at least three years between the birth of children; the fashion of bearing children every year or once in two years is heathenish and truly marks a great want of judgement in parents. She must find nutrition for herself not only, but two children during the whole time; one at her breast, and for the one which she carries under her bosoms. Now my friend this is worse than brutish, for no husband has a moral or natural right to marry a blooming girl, full of love, life, grace and beauty, and in a few years by his ungovernable lust transform her into a sallow, sunken-eyed, toothless old woman. Therefore, whatever may be the views of the rigid moralist in regard to controlling conception, the necessity of such simple knowledge and means of prevention can be clearly shown and justified by every principal of humanity, reason and virtue.

Remember I am no friend to any abortive plan, indeed my plan does away with this evil entirely, as it only prevents, not destroying conception. I may say that I abolish the crime of infanticide altogether, and thus check another crying evil, namely: the increase of illegitimate children. Political economists, mighty men, great men, smart men, physicians, in fact every married man and woman, for six thousand years at least, have thought of and greatly desired to have in their immediate possession an easily understood and effective means whereby they could regulate their own offspring. And while so many who have heretofore written so much to prove they knew so little about this important subject, it was left to an ordinary mind to enlighten the world, thus leaving this discovery in your possession, as it were, without money and without price.

I feel that I am doing good to those whom it may concern, in showing them how nature may be allowed the full and free exercise of her right, without being productive of the result complained of. I will first give you the expensive, unreasonable, ungodly and life-destroying preventatives which have heretofore been practiced, thus showing the foolishness of other inventors, who never seem to have intelligently examined the most simple and easily understood facts concerning our human nature. A great physician of Paris recommends "horseback riding over a very rough road the following day, trotting the horse briskly." What wisdom for a Doctor! Another Doctor says "to arise and dance about the room a few minutes before repose will have the desired effect." Indeed that would effect nothing unless the taking of a severe cold—what nonsense! The third Doctor "recommends a bath in cold sea water soon after coition." Isn't he wise? The fourth says "a fine sponge cut the right size with a silk cord attached by which to withdraw it after absorbing the generating fluid, would accomplish the desired result, and he only charged each individual for his discovery, TEN DOLLARS. Another recommends "the male to wear an oil silk or rubber condom, costing him (the Doctor) three cents each, but which he retails to his special confidential customers for \$1.00." Another "recommends the female to constantly eat highly stimulating food." Another says "and a few drops of oil of vitriol to a little warm

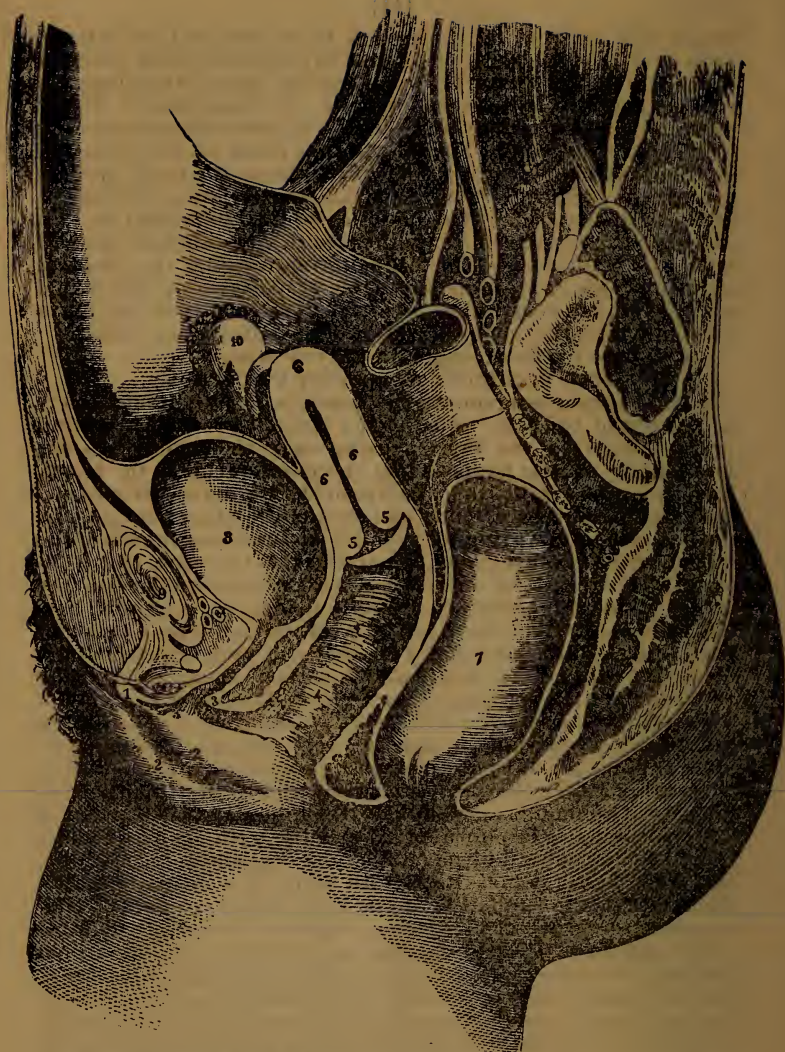
water will make a desirable wash to be used with a syringe soon after the act, say three or four syringes-full used energetically will do the business." Among the latest inventions is a rubber ring, (to be inserted well up the vagina), the center containing a thin sack or bag. This was invented and patented in 1864 by a surgeon in France and they retail for ten dollars in gold in that country and in the United States the retail price in greenbacks is \$20.00. The above and many other preventatives are all equally bad. The practice of WITHDRAWING is still worse, as it will in time ruin the health of both husband and wife. It is no better than self-pollution, causing the husband in many cases to become incapable of performing the sexual act. There are many other pernicious practices resorted to, to prevent conception, but they all produce disease and death.

Compare the foregoing with the following :

FULL DIRECTIONS TO PREVENT CONCEPTION.

After sexual intercourse, the female is to arise immediately (i. e., or out of bed,) and squat over a chamber vessel containing urine, then wash the vagina, using only the urine with the fore finger. If it so happens that there is no urine in the vessel, then squat over it, holding the lips of the vagina securely closed with the hand, then urinate, and retain the urine a minute, or until it forces its way up to the fallopian tubes and mouth of the uterus, when it must come in contact with the seed, and is instantly destroyed by dissolving, and will pass off with the urine. Generally there is a desire to urinate at once after having had connection ; but when it is convenient, (and a previous forethought will make it so,) see that the vessel contains pure urine, if fresh and warm it is all the better. Some prefer using the urine with a syringe ; others apply it, using a swab. But with a little practice you will prefer washing with urine, using nothing but your fingers, needing only a wiping towel thereafter. You ask : Why does washing out with urine prevent conception ? We answer : Urine is composed of hippuric acid, muriate of ammonia, and sulphate of ammonia, each of which is life-destroying to any form of animal life with which it comes in contact. The seed of man is a fully organized form of life, and when brought in contact, with urine it is instantly killed. Therefore, the germination of the seed cannot go on, and impregnate the ovary of the female, which, if allowed, would become a living being. In conclusion, the reader, I trust, will do me the justice to say that I have treated the subject matter of this chapter as delicately as it could be handled, yet without in any way mystifying the true meaning intended to be conveyed.

Experimental knowledge of my own for fifteen years past, and twenty or more families who have known and practiced this discovery the past ten years, can fully attest its merits, not one single failure having occurred. This discovery was made by myself, and this is the first time I have allowed its publication, or permitted these secrets to go to press. Not that I was selfish in the matter, but I wished an extension of farther and more scientific tests of the virtue of urine before I made this chapter public. The following illustrative cut and its figures will explain this chapter at a glance :



- 1—Clitoris, corresponds to the penis in the male.
- 22—Labia Majora and Minora, or lips of the Vagina.
- 33—Urethra, or bladder passage.
- 44—Vagina, or canal from the womb to the outside world.
- 55—Os Uteri, or opening of the Uterus.
- 666—Uterus, or the Womb.
- 7—Rectum, or lower extremity of the Intestines.
- 8—Bladder, or reservoir containing Urine.
- 9—Symphysis Pubis, or front part of Pelvis bone.
- 10—Ovary, corresponds to the male Testicles, and when deposited in it contains the egg of life.

NOTE—The half-moon shaped body below the opening of the Uterus, indicates the position of the seed of man when deposited by him, showing conclusively that it can be easily dissolved and washed away by the urine and prevented from passing up to No. 10 and becoming a living being.

CHAPTER III.

SOLITARY PRACTICES ; CALLED ONANISM, OR SELF-POLLUTION, MASTERBATION, AND VENEREAL DEBEAUCHMENT. A SHORT, POINTED, PLAIN CHAPTER, CONTAINING REDEEMING KNOWLEDGE WHICH EVERY MAN AND WOMAN SHOULD UNDERSTAND.

The majority of physicians of high authority have maintained that two-thirds of all diseases which to-day afflict the human family, originated by these habits. As regards myself I do not believe it ; but I am convinced that those evil practices have entailed great calamities on all who indulge in them to excess, and that their fearful effects do produce consumption, impotence, lunacy, and oftimes premature death. Need I say that these habits are wrong, and should be corrected altogether ? Need I say that it is better to kindly warn a child against these practices, when we know it is demoralizing them, and undermining their health and reason ? Can parents of children or friends of humanity, remain silent from motives of most absurd and false modesty, and allow any child to go to ruin when they are unconscious that they are doing anything wrong ? I do not hesitate to say that the parent, or any other person who, knowing these facts, have done their whole christian duty without endeavoring to give an effective warning. My advice to parents is this : Pleasantly and carefully reason with the party suspected, in confidence ; tell them that they cannot offend God or themselves without being discovered, as its persistence will mark them all over with suspicion and evidences of guilt. Warn them of the dreadful consequences that must inevitably follow evil practices if persisted in ; inform them that it will impair their beauty, stop their growth, (and in females) it causes blotches on their skin generally, and the forehead especially breaks out in disgusting eruptions or pimples. Tell them they will become idle, sluggish and listless ; their breath will be offensive ; their eyes dull, and their appetite lost. In fact any person long addicted to these habits will become cowardly, timid, depressed in mind and spirits, going about, as it were, dragging their legs behind

them, instead of walking upright, body erect, with a manly, self-reliant look. Recommend to all such, their best (and only lasting) medicine, namely : a steady, healthful occupation, nourishing food, airy bedrooms, early retiring and rising, warm bath at least once a week ; avoidance of all stimulants, even tea, coffee and tobacco ; read no pernicious novels or silly love stories, throw away and avoid all obscene, ungodly literature, and have but little or nothing to do with those who keep and read them. This advice will apply to all—old or young—and should be effectual to all whom it may concern. For, it is scarcely to be supposed that any one, young or old, of either sex, would persist in a practice, which, apart from its other attendant evils, would not only mar their beauty but render them unfit subjects for genuine matrimony. In conclusion, dear reader, let me exhort you to live pure, examine the Word of God on this subject, and forget not Solomon's last words, found in Ecclesiastes, last chapter, last two verses : " Let us hear the conclusion of the whole matter : Fear God, and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

CHAPTER IV.

GONORRHEA (CLAPP).—ITS CAUSE, SYMPTOMS AND PERMANENT CURE. IMPROVED TREATMENT, INFORMING EVERY PATIENT WITH FULL KNOWLEDGE, REQUIRING NO PHYSICIAN, SAVING TIME, PAIN AND MONEY. THIS CHAPTER ALONE IS WORTH TEN TIMES THE PRICE OF THIS BOOK.

GONORRHEA is an inflammation of the mucus membrane lining the urethra in men and the vagina in women; seated, in the male, in the head of the penis, and in the female, a short distance up the vagina. In its progress it communicates its poison to all the surrounding parts, and produces a variety of painful sensations. This disease is usually developed in from three to seven days after exposure (generally caused by breaking the 7th Commandment). There is usually first felt an uneasy sensation, and scalding pain in making water; a whitish discharge at first takes place, subsequently turning to a thick yellow matter. At times there will be great desire for sexual intercourse, having many erections, which must not be indulged in, for it will the sooner and more rapidly develop the disease. At times the inflammation will spread to other parts, occasioning swelled testicles, swelling in the groin; sometimes when the inflammation is considerable, there will be observed a slight quantity of blood in the discharges. When it exists in a high degree it produces what is called Chordee; this is very apt to occur when the patient is warm in bed. The first time (and once is sufficient) a patient has this disease it is accompanied with a greater degree of inflammation than in any subsequent attack, requiring care, patience, and total abstinence 'till cured. Proper attention must be observed in what you eat and drink; your diet should be light, but nutritious and easy of digestion. Avoid all kinds of acid food or drinks, fat or greasy articles, salt, salted meats, and all intoxicating drinks, especially ale and beer. Be very careful night and day that not a particle of the virus comes in contact with the eyes, as it would produce that terrible disease, Gonorrhea Ophthalma. Never squeeze the penis—many patients have this fault. Nothing can be more injurious, as it prevents a prompt cure. Cleanliness

is absolutely necessary, therefore wash the parts three or four times daily, using clean warm water, and any good cleansing soap.

TREATMENT:—The following injection should be used (immediately after urinating or cleansing), three or four times each day, using only a small glass or gutta percha syringe—one that works easily. The medicine should be thrown up the penis and retained for at least one or two minutes.

R.—Sulphate Zinc, forty grains; Calomel, forty grains; Laudanum, two drachms; Rose Water, eight ounces. Mix, and label the bottle “injection only.”

For internal treatment use “Blood and Liver Syrup No. 1.” Formula in another page. **DOSE:**—One to two table-spoonsfull three times daily, half an hour before meals—the last and largest dose at bed time—using enough to keep the bowels freely open. Continue this treatment until entirely well. These directions are to be followed also in case of Gleet—nothing better.

Generally this treatment will accomplish a cure in from four to ten days; some persons, however, will require as many weeks, for the simple reason that they will not control their passions, throw away their smoking, chewing and drinking, and keep clean—all of which every patient should do. Gonorrhea and Gleet, in females is about the same as in the male, allowing for the difference of the parts. They are, however, more subject to greater pain.

Follow the same directions that are laid down for males, using a female syringe, (glass or gutta percha,) and with this throw the injection well up the vagina. The patient must be on her back, with hips and lower limbs elevated. The injection must positively be retained each time at least three to five minutes. No other medicine is generally required, but every patient, male or female, had better use the following injection morning and evening, for two weeks after they think they are well.

R.—Tincture of Golden Seal, one ounce; mix with ten ounces soft water.

By following these directions, the patients can cure themselves in a few days or weeks. It is of great consequence, and will hasten the cure if the patient can have quietness and rest, being careful not to heat their blood.

CHAPTER V.

SYPHILIS* (POX). ITS FULL HISTORY; ORIGIN, NATURE, SYMPTOMS AND PERMANENT TREATMENT. TO ANY PERSON THAT NOW HAS, LIABLE TO HAVE, OR EVER HAD, THIS DREADFUL DISEASE, THEY CANNOT IN DOLLARS AND CENTS VALUE THE INFORMATION AND INSTRUCTION CONTAINED IN THIS CHAPTER.

*NOTE.—The term Syphilis is from a Greek word signifying filthy.

SYPHILIS.—This affliction to the children of men is a punishment given by the Creator of Heaven and Earth, in consequence of man's physical sins, more particularly for excessive adultery, confined mostly among the individuals and nations who do not control their sexual passions. Sometimes God uses this disease as a plague, destroying wicked nations by the thousands. The first account given as an individual judgment was the case of King David. A full history of his adultery and murder will be found by reading the eleventh chapter of Second Samuel. Take particular notice of the second, third, fourth and fifth verses. Now turn to the Psalms of David and carefully read the thirty-eighth chapter. David wrote this Psalm not quite a year after he had illicit intercourse with Bethsheba, the wife of Uriah—just about the right time for the terrible secondary symptoms to make their appearance upon the king. Notice the whole chapter, more particularly the first seven verses. Whether David was cured by God in answer to prayer, or by medicine, I cannot say, but one thing is sure, he was healed, and had healthy offspring after the death of the bastard child, the fruit of his adultery. Also read carefully the fifteenth chapter of Leviticus. See comments on this chapter by Dr. Adam Clark.

In the form of a plague, this disease made its last appearance in the year 1450, commencing in Naples, Italy. It manifested itself in blotches, boils and scabs, covering nearly the entire body, making a horrid appearance; in a few days the hair would fall off; the flesh become rotten, causing death in about three weeks. It soon spread from city to city, (very

much as the cholera has done in our day,) until nearly every country in Europe had received it. No known remedy could then cure it, and for twenty years this plague ran, at times, causing tens of thousands of deaths per year. At last, about the year 1470, Dr. Beranger of Strasburg, Germany, tried the effect of mercury, (which was practiced thereafter,) and it entirely changed the nature of the disease, and it became gonorrhœal, communicated since that time only by sexual intercourse.

The effect of this disease is pitiable to contemplate; the bones feel sore; the pores are open, and every change of weather is felt, even to the marrow; a cold shivering uneasiness of the entire body is felt, leaving the sufferer a perfect barometer. Its effect on the mind is worse than on the body; it becomes peevish, fretful, gloomy, suspicious, full of anxiety, borrowing trouble; dejection seizes the mind, which it cannot throw off. This is the condition of every one who has this disease, and will be, until it is expelled from the system. This is a chronic disease, and its cure very slow, requiring time not only, but a patience like that of Job. With the exception of Cancer, this is the worst of all diseases. But few persons have any idea of the extent to which this disease *now* prevails.

It may again be allowed to spread throughout the universal world, and constitute the first one of the *seven* last plagues described in the sixteenth chapter of Revelations, the second verse. WHO KNOWS?

SYMPTOMS:—The disease (now-a-days) generally makes its first appearance in from one to eight days after cohabitation. At first there is a little redness, then a postule is formed upon the head of the penis, which soon breaks, leaving an open sore, the infecting chancre is single, and surrounded by a hard border; sometimes two or more will appear at the same time, causing considerable destruction of the tissues, and at times are *not* surrounded by the hard border; these are called soft chancres. After the local sores have existed for some time, little lumps will appear in the groin, which sometimes enlarge and merge into one blue tumor, called *bubo*, sometimes becoming as large as a goose egg, disappearing in a few weeks; at other times it will break and discharge, forming an open sore which is difficult to heal. Copper-colored spots will appear upon the face and body; the hair falls out; the glands in the back of the neck become very painful. In about six or eight months ulcers appear in the mouth and throat, which often destroys the soft parts, or the membrane lining; the eyes are liable to become affected by inflammation.

Syphilitic ulceration of the bones will appear, first by lumps called nodes. They form on the bones and finally ulcerate, causing decay, an offensive scent, and much pain; the bones of the shin, elbows and forehead, are most frequently affected. Syphilitic catarrh will often appear in the nose, and surrounding parts, so that the nasal passages will become destroyed, presenting a hideous appearance. In many cases there will appear eruptions on many parts of the body; they will fester and break, and hard thickened crusts are formed, attended by itching.

TREATMENT:—Now, my friend, you and I must go to work in real earnest—we must work side by side. I cannot be with you in person, but we will be together in mind and spirit, for you have been overtaken with a severe penalty, but help you can, and must have, and not one word of fancy about this, it is as correct as black and white can make it. Under no circumstances can you experience a greater necessity for skilled treatment than in this disease. The first thing necessary is a supply of the following drugs: A vial of Nitric Acid; a vial of pure Calomel; two ounces Glycerine, with one drachm Carbolic Acid added—these for external treatment. One ounce of Sugar of Milk, with one tenth of an ounce of Calomel added, and thoroughly mixed by trituration; one ounce of Iodide of Potassium made fine in mortar—for internal use. Number and label each bottle plainly to avoid all chances for a mistake.

With the first appearance of chancres commence your local treatment by dipping a small pine stick into the Nitric Acid, and (after wiping off the superabundant liquid,) apply it to every part of the chancre or sore; then saturate a little cotton wool with the Glycerine mixture, applying this pack to the penis, bringing back the foreskin to cover the cotton pack and keep it in place. [In case of swelled penis, and when difficult to cover and uncover with the foreskin, then use the following wash to inject under the foreskin to reduce the swelling: R.—Corrosive Sublimate five grains, dissolved in two ounces soft water. Use this three times a day as a wash 'til swelling disappears.] Do not be afraid, but endure the pain, and in a few hours, or the next day, wash and cleanse the parts, using warm soap suds; then sprinkle the sores with a little pure Calomel, smooth down and cover with cotton to hold it in place, bringing forward the foreskin, if possible, for this purpose. Continue this local treatment for four days using first the Glycerine, then the Calomel packed in cotton; then wash and examine, and if the sore has not commenced to heal, then the cauterization should be repeated, using the acid stick as at first, following up with the Calomel and lint and Glycerine and lint as before specified, until all soreness is gone, which usually takes from ten days to three weeks.

No matter in what form this disease manifests itself, the cure will mainly depend on the internal, or constitutional treatment; therefore commence using the internal at once, in connection with the local treatment, by taking the Sugar of Milk mixture in small doses—about what will lie on point of pen knife blade—every 4 hours dry on the tongue; continue this for 3 weeks. Then change by taking the following for three weeks in teaspoon doses three times a day, before meals: R.—Dissolve what Iodide Potassium will lie on a silver quarter in two ounces water, not too strong. If attended with sore throat, use the above also as a gargle two or three times a day. If testicles swell, wear a supporter, (for sale at drug stores). If the glands of the groin swell, paint them every other day with Tincture of Iodine. This will prevent bubo. Continue the internal treatment for three months or even six months, changing from the Sugar and Calomel to the Potassium mixture, alternately every three or four weeks. Continue the penis or sore throat

treatment as long as pain and soreness exists, using the gargle freely, and if nose feels inflamed or sore use the same by injecting into each nostril, twice a day 'till well. If, from constitutional peculiarities or extraordinary complications, and the case demands it, consult a skillful physician, in connection with this treatment, for some cases may require special attention. Female patients are to follow the same directions (allowing for the difference of the parts), applying the acid stick to the chancres through a womb speculum, also the Calomel and cotton pack and the Glycerine and cotton pack, must be carefully adjusted through the speculum. This treatment *must* be given by an experienced nurse or physician, and the cotton pack must not be neglected, as this will prevent the affected parts from coming in contact with the surrounding flesh.

Your diet must be nutrititious, using ripe fruit, vegetables, bean soup with but little salt, and pure milk, whole boiled wheat looked over and prepared and used in the manner as you would rice, but eaten in milk will be preferable. Frequent bathing, and perfect cleanliness *must* be observed; when convenient take Turkish bath once a week. Do not, for one moment, allow yourself to be tempted, or have sexual intercourse, but abstain entirely from it and all stimulating drinks—coffee, tobacco and very strong tea. In case of secondary or old cases of Syphilitic Catarrh, inject into each nostril, twice a day, the following: R.—Benzoic Acid, five grains, dissolved in one pint soft water; use a small glass syringe, holding head back to allow the liquid to pass to all parts of the nasal passages; continue this simple treatment for three, or even six months, 'til well. In advanced cases where ulcers already appear, (which occur over the superficial bones,) they can only be cured by protracted use of a good blood purifier and local applications. In describing their treatment bear in mind this same treatment will cure any sore, I care not as to its nature, or how long it has been running, whether caused by Syphilis, Scrotula, or a fever. First—cleans the sore or sores every day [in a warm room] with castile soap and warm soft water, using a soft lather brush kept only for the purpose; dry with soft linen, without rubbing the sores, but rub well with hand the surrounding flesh in the vicinity of the sores after each and every cleansing. For a general dressing use the following: Gather a quantity of old beech leaves, steep or boil two hours in 6 quarts soft water, then strain and boil the liquor down to about an ounce, mix with this two ounces of Glycerine and twenty grains of Carbolic Acid. Now, cut thin [tissue] paper for each sore, a little larger than will cover the sores, and apply the above lotion on one side only, and cover each sore, dampen the outside to prevent sticking to clothing. These papers will generally remain on all night without bandage, and should remain on all day. Continue this treatment until well, even if it takes several months, but once a week use a fomentation of wheat bran and beech leaves steeped in a little sweet milk; bind on each ulcer at night, hot as can be borne. [Beech leaves can be found even in winter on second growth trees.] This softens the surrounding flesh, leaving it more natural, causing a gentle perspiration. Above all things, have patience with these sores, and do not

manifest too much haste, for you do not want to skim new skin over rotten flesh. Remember, until you get the flesh to its natural color, the circulation is not good, and the flesh is not sound, do no very hard work, but exercise both mind and body as you can bear. For internal treatment, to cure old sores caused by Syphilis, take the following Blood and Liver Syrup No. 1. Each physician has his pet blood purifier, but, all things considered, I doubt whether there exists a cheaper, better, or more durable blood and liver medicine than the following. There are more so-called diseases than the visible stars, but I know of no one remedy that goes farther towards the relief of them all than this simple mixture. As its benefits are extended, indigestion, billiousness, intermittent fever, rheumatism, kidney disorders, dyspepsia, costiveness, piles, syphilitic, scrofulous and scarbutic disorders lose their terrors. It is estimated that the blood makes the circuit of the body in each and every seven minutes; and whenever any of its channels are clogged by impurities, disease, in time, will follow. Therefore these little canals, which are filled with blood, must be kept pure, for if they are allowed to carry waste, worn out and thrown off dregs from the system, made from improper food and drink, the stomach, bowels and digestive organs will not do their work aright. Good blood then is indispensable to health, as these canals never cease during life, but carry fresh matter made from food, into every part; it stands to reason we should keep our reservoir (the stomach) in good condition and supplied with wholesome material, and the bowels freely open. Beware of and avoid costly tinctures, tonics, blood purifiers, and bitters; use instead the following simple compound:

BLOOD AND LIVER SYRUP No. 1.

R.—Salts, four ounces; Cream Tartar, two ounces; Sulphur, one ounce; Iodide Potassium, one-fourth of an ounce; Citrate of Iron, one-half drachm; soft water, one pint. Put all in quart bottle; shake until dissolved. Then add Fluid Ext. Mandrake and Dandelion, of each, one-half an ounce, mixed with four ounces Gin; mix all together and filter; when clear add Syrup, eight ounces; when it is ready for use. Dose:—One to two tablepoonsful half hour before meals three times a day, or the largest and last dose can be taken at bed time.

Remember all ulcers in general, no matter by what name they are called, are channels or an outlet to the offensive and impure matter in the system, and if the outlets or sores are healed over or closed up before the offensive matter is driven from the system, it will cause another opening. Therefore, be doubly assured the system is cleansed by using the Blood and Liver Syrup as above, before healing an ulcer. To hasten the healing and remove soreness apply Kerosene Oil freely. It is more of a mystery to me what prevents an ulcer from spreading and eating up the entire body, than it is to know what keeps it so long open and remaining stationary.

In concluding this chapter, let me freely exhort those afflicted with Syphilis (or old painful running sores), that thousands now fill the grave of the loathed of society and were once the greatest of sufferers, and thousands are now afflicted with this terrible disease in its worst and most dangerous form and are doomed to the same fate, unless endowed with sufficient courage to take counsel, by using common sense, reason and consistency, which will direct the sufferer to the way of escape by following the directions contained in this chapter. Remember virtuousness has its good reward. Keep entirely away from bad company, and made a strong personal effort to get well. Ever after this your diet and habits must be carefully guarded. Avoid all kinds of spirits, wine, and hard cider; use no tobacco, opium, pork, coffee, or strong tea. Then your health will at once improve, and your life will be prolonged. If you have imitated and followed David's bad example in committing adultery, and are afflicted with his terrible symptoms and trouble, as recorded in Psalms, chapter 38 and 39; do not for one moment forget his good example; own your wrong doings, and earnestly pray to God as David did. Carefully read both chapters and meditate their true meaning.

CHAPTER VI.

EYE DISORDERS, SUCH AS INFLAMATION, AND HOW TO TREAT THEM. DEAFNESS, AND HOW TO TREAT IT. CONSUMPTION, WITH REMEDIES TO TREAT IT. A CONCLUDING ESSAY ON ALCOHOL AND TOBACCO, OR THEIR FEARFUL EFFECTS ON THE HUMAN SYSTEM.



TEST FOR MEASURING THE SEEING POWERS, OR TO ASCERTAIN IF THE PATIENT IS PARTIALLY OR TOTALLY BLIND:—Take the patient into a room from which daylight is wholly excluded. “See if they are able to point in the direction of a very dim lamp light; or if they are able to discern it only when it is very brilliant, or able to see it at all. If they cannot tell with certainty, standing near the light, whether we shade it from them or whether it shines full in their face, then there is no vision to be improved and no restoration of sight is possible. In these experiments, if one eye only is affected, cover the other with the folded handkerchief so as to exclude all light from it. A healthy eye will readily distinguish light from darkness with the lids firmly closed.”

The nature, seat, and severity of the pain complained of by the patient is of importance as an aid to a diagnosis [or known cause]. This being the necessary help to the selection

of appropriate remedies. If the pain or soreness affect the surface of the cornea (or colored portion of the eye) it should be carefully scrutinized, and if found to contain any ulceration, abrasion, or unevenness, then apply the following eye water twice a day for three days, then omit one day, and so on till well. In case the cornea and lids are both affected, treat the cornea first, with the following eye water.

R.—Sulphate Morphia, three grains; Nitrate Silver, four grains; Soft Water, one ounce; dissolve and filter; drop one drop into the affected eye, morning and evening, or apply it with camel's hair brush. And at bed time, each evening, apply a bandage over the affected eye or eyes, and let it remain till morning, then bind on the following: Steep a handful of old beech leaves a few minutes in a little sweet milk; put on warm. The bandage may consist of a piece of linen about ten inches long and four inches wide when doubled, with tape at either end to pass around the head twice and tie, also a piece of tape may pass over the top of the head to hold the bandage in place. Follow up this local treatment not only, but in connection take two tablepoonsful of the Blood and Liver Syrup No. 1, every night at bedtime till well.

Acute or chronic inflammation of the eyes, scrofula inflammation, catarrhal inflammation, gonorrhoeal inflammation, and all granulated old sore eye lids. DIRECTIONS:—Use the beech leaves and milk, with the bandage, and the Blood and Liver Syrup No. 1, just as above described, and the following eye water: Aqua Calcus Water, three ounces; Sulphate of Copper, ten grains; Calomel, ten grains; Solid Ext. Hyosiamus, fifteen grains; Loaf Sugar and Salt, of each, five grains; dissolve and filter; apply two or three times a day. Patients should not try to use their eyes for at least half an hour after each application. All complicated or difficult, or surgical operations should be referred to a first-class Oculist and Optician.

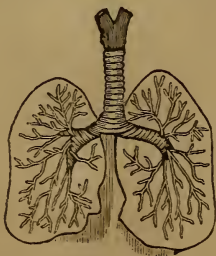


DISEASES OF THE EAR are numerous, but I can only give you a few directions for treatment of impaired hearing and deafness. In the first place, any thing that obstruct the free

passage of sound should be carefully removed with ear spoon or otherwise. All foreign bodies, such as earwax, and all collection of pus, and so on, should be removed before any treatment can possibly help.

Inflammation of the middle ear and consequent collection of pus, (loosening and destroying of the orricula, morbid processes in the labyrinth and the auditory nerves, about which we know so little, and the nature of which can rarely, if ever, be understood during the life-time of the patient,) must be carefully handled if improvement is obtained. First the patient must keep blood pure by freely using Blood and Liver Syrup No. 1, and observe perfect cleanliness. Dryness of the ear causes partial deafness. In such cases use the following, morning and evening. Make a little swab by rolling a little cotton wool on a stick (a match will do); dip this into the mixture and apply with care. R.—Sweet Oil of Almonds, one ounce; Carbolic Acid and Oil of Peppermint, of each, six drops; mix.

OTORRHEA, or running in the ear, with sickening scent, is a bad disease and very common, particularly among infants and children. This disease is supposed difficult—many physicians arguing that if these discharges are cured or suppressed in the ear, would at once go to the brain. Nonsense! Regulate the patient's bowels, giving freely the Blood and Liver Syrup No. 1, cleansing the ear twice a day, using syringe and soap suds; then apply the following twice a day after each cleaning, morning and evening. Pack the ear with cotton. R.—Glycerine, 1 ounce; Tinc. Muriate of Iron, 1 drachm; Carbolic Acid, 5 drops; mix. In case of soreness outside and around the ear, rub the affected parts once a day thoroughly, using the following liniment. R.—Sweet Spirits of Nitre, four ounces; Harts-horn and Chloroform, of each, one ounce; Gum Camphor, Oil Sassafras and Oil Juniper, of each, half an ounce; mix.



CONSUMPTION, Coughs, Asthma. Bronchitis, or other diseases of the throat or lungs, we shall consider briefly under one head, recommending the patient but few remedies, and much caution on their part to avoid every known cause or causes that have affected to advance the consuming process which, in time, if not checked, may prove fatal to the lungs. It is a well known fact that the people in our changeable climate suffer greatly from colds and cough. To be convinced of this fact it is only necessary to hear so much constant coughing

in our public assemblages. So many medicines have been advertised as cures, and so many having failed, that it has become customary to let coughs take their course. This is wrong; for it is permitting consumption to take fast hold upon the lungs. Colds should always be cured, and this may be done most readily by the use of the following medicine. For a dry, hard cough there is nothing better. Try it. R.—Syrup of Cherry bark, four ounces; Syrup of Tollue and Syrup of Licorice, of each, one ounce; Tincture of Squills and Tincture of Blood Root, of each, half an ounce; Aromatic Spirits Ammonia, two drachms; mix. DOSE.—One teaspoonful three or four times a day, or a little when the cough is the most troublesome.

Any medicine that will cure pulmonary complaints, difficult breathing, throat diseases and coughs, (which if neglected terminate in serious, and too often, fatal diseases of the lungs,) is also good for one who has the consumption; but when it is seated we will recommend the patient to use the following most excellent “Indian Vegetable Consumption Syrup,” which can be compounded in any ordinary kitchen or the home of the patient. R.—Take of Cinnamon, Blood Root, Ginseng, Spikenard, and Comfrey, of each, three ounces; Boneset, six ounces; (get the roots and bark unground;) Soft Water, six quarts. Steep down to three quarts (not boil) then strain; let stand til cool; then add three lbs. loaf sugar and one pint gin; then filter. DOSE.—One tablespoonful to half a wine glass half an hour before meals, three times daily, until well.

ESSAY ON ALCOHOL AND TOBACCO.—In treating all the diseases mentioned in this book, I have all along raised my pen against tobacco and alcohol, knowing full well they are the cause of nine-tenths of the increase of crime not only, but one-half the cause of all our present ailments, and in concluding this chapter upon this subject let me freely say: Educated reason and common sense are beginning to tell upon some (pity all do not see it) minds, the fearful effects of the two great evils of our time. The twin sisters, tobacco and whisky; these poisons are annually ruining thousands; these habits tend to softening of the bones, the spinal marrow, and the whole nervous fluid. Observe that boy who smokes and chews early in life—see how easily he can form the habit, and desires and loves whisky; he is never known to make a man of much energy, and generally lacks muscular and physical, as well as mental powers. We would solemnly warn all who desire to be anything in this life, (or the life to come) to shun both as baneful poisons. I have tried both; I speak from sad experience, having freely used both, I can truly say if any person wants a clear brain, and to feel in good spirits, then use no tobacco or spirits. Their constant use are constantly impairing digestion. To illustrate, saturate any healthy food with gastric juice, and in a short time it will dissolve it. This is termed digestion. Then add to this same mixture a little tobacco or alcohol, and it will not dissolve it, but otherwise preserve it. This is called indigestion. Therefore dear reader, beware; think not because the human body can so far resist the influences of these poisons, slowly introduced into it, that their effects shall be unobserved, for, after a while their poisonous accumulated forces will break

out in the form of some fearful or incurable disease. Many samples of facts of this nature go to show conclusively that pernicious influences may be (often are) exerted upon the secret springs of life itself, while we are wholly unconscious of their operations. Such, in brief, is the effect of habitual, and free use of tobacco and alcohol. Therefore why do we allow ourselves to use them in any form? What is the reason why we, old and young, do not become at once, to-day, and forever total abstainers?

CHAPTER VII.

THE PHYSICIAN AND HIS DUTY TO HIS PATIENTS ; OR IMPORTANT INSTRUCTION TO BOTH. THIS IS TRULY A CHAPTER WORTHY OF CAREFULL PERUSAL.

Doctors—not only of medicine, but of divinity and the laws—are prone to disagreement, and it is surprising to many that they should disagree in respect to nearly everything they say or do. Some doctors are disposed to deify their pet theories, not considering for a moment the claims of others of equal value. There is at the present time a physician for about every one thousand people throughout the entire globe, and what is the result? At least five hundred of every thousand are yet as ignorant of the art of maintaining their health as were our first parents in the garden of Eden; and nearly one-third of the human family to-day are afflicted with some form of chronic disease. Ought this to be? I answer no! For if we, as pretending doctors, understand and properly discharge the duties of our high trust and most important calling, it seems to me our duty should be to cure, instead of entailing the disease in chronic form, and also teach the patients how to maintain their health in the future. Such is my opinion, and the opinion of every inquiring mind; and if we do not do this we must certainly own we are ignorant of that of which we assume to be masters. This renders us quacks, or a band of consummate scoundrels; and I leave it to the reader to say which. Doctors are not entitled to the great confidence they have heretofore enjoyed and still insist upon. I, for one, am tired of dodging and apologizing for the many mistakes made by physicians.

There is no such thing as a full knowledge of disease, and far less a standard science how to cure it. What is *science*? We answer, it is what we know of nature. What is disease? It is disturbed nature. We don't know all of nature; neither do we know all of disease. Neither book is fully written; neither indeed ever will be.

We can learn and know a few things, and know them well, but no one man, or set of men, can learn or know all. Therefore the term science does not apply to the practice of medicine,

or knowledge of disease. Many of our commonest and most dreaded diseases are rendered such by the manner in which they are treated. Doctors frequently see but one side of the question, for it is very difficult to form a true estimate of what belongs to nature, and what to credit to art.

Drugs are given, the patient recovers, and the doctor credits himself with the cure. Now who knows whether the presence of the doctor, or the drugs, or that nature accomplished the change, or whether it took all three to do the business. How can we tell? We have no field for observation, no distinct instruction in the natural history of disease uninfluenced by drugs; we find it difficult to create one, for no sooner is one sick than they put themselves under some sort of treatment. This applies to all ranks and grades of society; they seek relief from suffering and dangers at once when in their power. Thus we see our dilemma; whereas the medicines we gave may have had little or nothing to do with the patient's recovery—very likely it took place in spite of our drugs. Therefore we make the common mistake of accepting sequence for a consequence, and in none, perhaps, more than in estimating the curative value of drugs. What then is our duty to our patient—with all our skill—to the best of our knowledge? I answer these three questions by saying, it is our duty to assist nature, by art, in restoring the vital forces to their normal action. Therefore, when a doctor is called, let him first get the confidence of the sick—don't do too little, don't do too much—don't over-drug your patient, all drugs being poison and none of them occupy neutral ground. Never administer a drug without a definite purpose—continue no medicine longer than is absolutely necessary. It is the duty of every physician to restore health by the simplest means in his power. To know the nature and cause of a disease is more than medicine, for if the former is unknown, the latter may prove fatal. Patients look at and study very closely their physician; they are impatient to get well—are anxious, restless; they fear the doctor does not quite understand their case; they imagine there is something obscure about the nature of their difficulty; in fact they are nervous, and are apt to forget it takes time to cure the disease—time is often just the remedy they most need. Every physician should learn to be cheerful and study their patient's mind, and when they appear to desire, and must and will have medicine—often against your better judgment—give such (in part at least) as are absolutely un hurtful and unknown to the patient. These, confidently administered, will often cause the patient to sleep better, and the moral effect is good. This, and this only, is our justification for giving medicines of no value. Never awake a patient from a good refreshing sleep to take medicine; see that the patient has proper food, proper clothing, proper bathing, properly aired rooms, proper and kind waiters—these, and all these, being necessary to hasten a cure. In conclusion, let me exhort both the physician and patient to be honest, sober and virtuous, looking unto God for every good and perfect gift, and in order to keep your own and your patients secrets TELL THEM TO NO ONE.

Why were the ancient Jews commanded to be circumcized? It prevented, not only the spreading of sexual diseases, but it blunted the finer feelings of the sensitive and tender organ of generation, thereby, in a great degree, lessening the desires and passion for sexual intercourse, practiced to such great extent at the time by all other surrounding nations.

Whoever desires light must conquer their darkness.

What is the transgression of the moral and physical laws of our Maker? It is SIN. At first it seems delightful, then pleasing, then desirous, then it grows easy, then it becomes more frequent, then it becomes habitual, then more confirmed, then the transgressor becomes obstinate. At this point, if repentance and reform are not established, RUIN IS CERTAIN.

Therefore sin no more.

I. S. S.

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